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THE EDUCATION SUPPLEMENT

EDUCATION AND DETERMINISM

To the consistent advocate of free-will—if such there were—the word education would perhaps simply convey the every-day, vulgar, purblind meaning. Or he might include physical as well as intellectual education; and to these might add that form of intellectual—not moral—education which consists in teaching what is right and wrong in given circumstances, it being assumed, with Tennyson, that we “needs must love the highest when we see it.” But the libertarian, who denies that the will is caused, cannot consistently see any reason to hope that education may influence character and therefore action.

The determinist, however—and, of course, we are all determinists in practice—will have a larger hope of education. From biology, to begin with, he will borrow a term which gives him what I venture to regard as the best definition of education—the *provision of an environment*. The boy’s heredity is unalterable; but his environment can be modified—he can be educated. And the least important part of his education is the intellectual, of course: in accordance with the law of verbal degradation, the word education being commonly used and understood in its lowest meaning. But the determinist, who knows that the will is caused, and that man’s character is his destiny, will attach supreme importance to moral education, and not least to the development of the *sense of responsibility*.

Here, you will say, is a glaring absurdity. Is it not the advocate of free-will who swears by the sense of responsibility? Is it not the determinist who, by denying the freedom of the will, denies that we are responsible? A recent correspondent of THE ACADEMY has forestalled me in this matter, thinking that I accepted the arguments which I had advanced as those of the other side. Yet in the face of those arguments I dare maintain that the determinist will devote his most earnest educational efforts to the development of that sense of responsibility which he is told that his creed repudiates.

And assuredly one of the forces which he will bring to bear—at the risk of being called inconsistent—is punishment. Perhaps, if we call punishment by a slightly different name, *consequence*, the charge of inconsistency will be withdrawn. If I sin against a law of Nature, I suffer; and that is natural consequence. If I sin against a law of society, I suffer; and that—society, like its components, being a natural product—is also natural consequence. My action is thus restrained, modified, determined, by public opinion or, to use Schopenhauer’s phrase, in his famous analysis of conscience, by fear of men. The Church, which had to invent free-will to square with its naïve theory of things, has yielded to none in recognition of the fact that the will is not free but determined; and its invention of hell is a palpable instance of the use of the fear of consequence as a means of affecting human volition; nor am I prepared to say that this device “to haul the wretch in order” has been without use in time past. The law that threatens penal servitude for this mortal life and the Church that threatens penal misery for eternal life, both recognise and utilise the fact of determinism.

The doctrine that “the voice of conscience is the voice of God” involves the blasphemy that the voice

of God may command matricide on one side of a mountain-range and forbid it on the other. It was possible for Kant to admire “the starry heavens above and the moral law within” because the moral law within himself was admirable; but the dictates of one man’s conscience may be an abomination to another. We have therefore to regard conscience, or the moral character which determines volition, as a product of the action of environment upon a given inheritance: whether the conscience be displayed in a man or a dog matters not. On first hearing Schopenhauer’s analysis of conscience as consisting, in equal parts, of superstition, fear of man, vanity, custom and prejudice, one may bewail or deride it; but it withstands some criticism. You are probably not much moved by sheer selfishness directed by orthodox teaching as to the hereafter, even if you accept such teaching, for men are usually much better than their creeds. This possible motive aside, for vanity read self-respect, make fear of man include love of approbation, and ask yourself whether *respect for public opinion* (which may include the opinion of those you love), *self-respect* and *custom* are not the main factors of your volition in matters of morals. They certainly are of mine.

If we accept this, we are on the way to formulating the principles of moral education on determinist lines. We shall seek to bring a healthy public opinion to bear on the subject of our efforts: the public opinion of the home circle, of the school, of the market-place. When public opinion ranks collective theft, “all uncharitableness,” and malicious gossip beside incest and burglary, the young generation will be receiving a better education than hitherto. Vanity, “proper pride,” if Schopenhauer be right, will be recognised as closely allied to self-respect; and we shall regard it as a great part of education to teach a child to have a “guid conceit of himself,” not of his head but of his heart. And as to custom, what free-will theologian but corroborates Schopenhauer by insistence on the importance of forming good habits and avoiding the formation of bad ones?

And when we have spoken of self-respect, public respect and custom, have we not analysed the “sense of responsibility,” and shown that the determinist believes in and prizes it, even though he regards it as no halting and contradictory Vox Dei, but as a natural product of life as we live it?

C. W. SALEYBY.

REVIEWS

MISCELLANEOUS ESSAYS AND ADDRESSES.

By H. Sidgwick. (Macmillan, 10s. net.)

To readers unfamiliar with Sidgwick’s work no better introduction to it than the present volume could be imagined, as a good half of it bases the discussion on matter either easily accessible to the reader—Shakespeare’s plays, Clough’s poems, Arnold’s essays—or on ideas intelligible by their mere enunciation. We hasten to add that this was not, of course, the intention of the editors: their object was simply to collect into a single volume certain of the essays that otherwise would have to be sought for in reviews and magazines. Still, this fact does not detract from the value of the essays as initiatory studies.

The author’s best known book, “The Methods of Ethics,” is, because of its fame, likely to induce the beginner to take it up first—an unfortunate thing,

seeing that it presupposes knowledge of the various ethical standpoints. The young student is apt to be discouraged by a detailed criticism of several systems: he wants a partial view presenting strongly. He is discouraged by qualifying phrases, and he loses the sense of movement when detained to examine all the important objections to an argument. Sidgwick could keep so many balls up in the air at once that the unpractised watcher of his skill becomes dazed and retires dispirited. Sir Leslie Stephen's style comes nearest to Sidgwick's, but it is more rugged, more staccatoesque—defects fully atoned for by his humour. Both writers are alike in their hatred of exaggeration, of over-emphasis, of rhetoric and in their fondness for whittling down a generalisation to such insignificant dimensions that its original formulator would not recognise it. Neither writer will ever be widely read; they are too critical, too ready to see reason in the opponent's case to catch the ear of the partisan, the propagandist or the crank; but each writer has his "easy" books, and this volume is assuredly one of them.

In the essay on "Political Prophecy and Sociology" a subject is discussed that every young man caring for intellectual things must often think about. The problem is: Can we by study of past ages find a parallel to our own, so nearly parallel indeed that we can forecast the years? Sidgwick, after refuting some arguments of Mr. Kidd's in his "Social Evolution" and Pearson's in his "National Life and Character," concludes dismally, "Scientific prevision of this kind will perhaps be ultimately attained, as the slow fruit of long years of labour yet to come—but even that is one of the things it would be rash confidently to predict." We say this conclusion is dismal because the part inspiration of history and the whole inspiration of sociology are due to the conviction that if we can only once learn the real causes of the French Revolution or the American War of Independence, say, we ought to be able to use this key to unlock the future. Remove that inspiration and we shall have to be content with the kind of prognostication offered us by the so-called practical politicians and content ourselves with very short views indeed. Consequently historians, sociologists and statisticians, buoyed up by the hope of ultimate success, will go on investigating until they have wrung this, the greatest of all secrets, from life. If, however, Sidgwick is not inspiring, he is useful for revealing the weaknesses of a formula, and in this respect his work may be said to be constructive. There can be no synthesis without analysis. The analytical philosopher is our friend, though we may not thank him at the time for pricking our bubble. The point of this review is to urge the young sociologist to read Sidgwick. Such a volume as this can do him no harm, and it must, in enabling him to learn the art of criticism, do him much good.

Another essay of great interest is the "Lecture against Lecturing," in which the academic lecture is held up to ridicule, because it wastes time to compel students to take down a lecture imperfectly that they might read up in a class-book easily and at their leisure or from printed notes supplied them by the lecturer. If the lecturer devoted the time thus saved to explaining difficulties or in criticising text-books, the reproach, that the only place where the invention of printing has brought no gain is the university, would be removed. We await impatiently the next volume to be edited by Professor James Ward which will deal, amongst other subjects, pretty fully with the philosophy of Kant.

F. KETTLE.

TRAGIC DRAMA IN AESCHYLUS, SOPHOCLES AND SHAKESPEARE

By Professor Lewis Campbell. (Smith, Elder, 7s. 6d. net.)

THE real purpose of this book is to demonstrate that the great tragedies, Athenian and Elizabethan, step to the same music and adopt the same forms. Aristotle's definition is as well illustrated by "Hamlet" as by the "Antigone," and yet Aristotle could have had no pre-sense of Shakespeare's art. It may be that Shakespeare is nearer to Sophocles than to us; both dramatists agree in taking their characters from high life almost exclusively; both differ far more from Ibsen than from each other. And Shakespeare is pagan to the core. Professor Campbell says mildly that "his conception of the supernatural is tinged with scepticism." Tinged! when throughout the tragedies the only viaticum administered to the dying is nescience.

In characterisation there is difference; in thought they are worlds away—art never repeats itself. The hands may be the same, but the voices bewray them. Alike architectonically; in "embroidery and ornativeness" the resemblance is not obvious. To what purpose, it may be asked, is the comparison? If art, like science, grew from more to more there would be meaning in the method; but art, after bringing to an idea all the technical skill of the age, dies, and the next art period has to begin afresh. Early Christian art is childishly clumsy when compared with the best that preceded it. The justification for comparing one period with another simply comes to this: that art is life's counterfeit, and though the conventions be changed, the ground-plan, so to speak, of all arts is the same in all ages. How close it is possible for dramatists to be, separated from each other by centuries in time and in ideal, Professor Campbell elaborates in this essay—an elaboration only possible to one equally familiar with the best work of each age.

The early chapters treat of the fable, tragic action, environment, sources. One point raised early in the discussion is the artist's evaluation or criticism of life. The dramatist is not an explicit moralist; but the residual feeling after witnessing a play, "the tongue shriller than all the music" that pierces to our intelligence long after the curtain has fallen, what is this if not the artist's interpretation of life as revealed to him by experience, observation and reflection? The question arises: Is all tragedy pessimistic? The author replies: "There is disillusionment, if you will, 'the sober colouring of an eye that hath kept watch over man's mortality'; but the spirit which animates the whole is not to be confused with pessimism." Our own view is that the dramatist's pessimism is of no moment, provided that the play does not depress us too much in witnessing it, because of our power of recovery, due to the consciousness that the characters, as in plays like Tolstoi's "Power of Darkness," are outside our sphere. From Shakespeare and the Athenian dramatists recovery is very rapid because their life is so far removed from ours. "Don Quixote" contains a deeper draught of pessimism than "Lear" or than either "Œdipus."

In an interesting analysis of "Hamlet" the author quotes only to differ from Coleridge's estimate of Hamlet as one who "loses the power of action in the energy of resolve." It seems rather late in the day to take notice of this criticism. Surely if there is one thing about Hamlet more characteristic than another, it is his power to act; but the man's intelligence is so great, he sees so many ways out of a difficulty, that he prefers to make experiments before committing himself

to action. Read Coleridge backward and he is nearer the truth. Had Hamlet been subtle enough to see the way, the tragic situation might have been still more poignant, but we doubt whether Hamlet would have gained in the "power of action."

History

ROMAN SOCIETY FROM NERO TO MARCUS AURELIUS

By Samuel Dill. (Macmillan, 15s. net.) The century which Professor Dill has chosen for his subject constitutes one of the most interesting paradoxes of history. It was the age which witnessed a phenomenal exaltation of both the flesh and the spirit; it was the age of ugly lives and artistic deaths, where stoicism flourished side by side with Neroism and the elegant Epicureanism of the dilettanti was accompanied by the diseased mysticism of the Neo-Platonists. Rome was fast approaching its climacteric and becoming more and more susceptible to those sexual and religious upheavals which were the characteristics of its condition. Out of the decay rose Christianity. Our complaint with Professor Dill in his treatment of the period is that, to borrow the terminology of Dr. Emil Reich, he is more of an "arm-chair" than a "psychological" historian; that he is too much concerned with facts themselves to take heed of the causes which produced them. Of his erudition, indeed, there can be no question. He has mastered with praiseworthy assiduity every authority on his subject, old and new. Each page has its three or four references at the bottom, while the innumerable quotations frequently break into the text. Yet, though this material is ample, the author makes no attempt to co-ordinate it in such a way as to give the reader a picture of the age as a whole, and of the great psychological laws which governed its development. Failing to realise, as, indeed, does nearly every English historian—that "psychology is to history what dynamics are to astronomy," Professor Dill lacks almost completely the sociological method. Yet, as a storehouse of facts, the book is of uncontested value. In particular, the chapters on "The Society of the Freedmen," on "Municipal Life" and "The Colleges and

Plebeian Life" are interesting, and adequate accounts of those movements which were responsible for some of the most important changes of the new society. The author, however, is at his best when dealing with the moral and spiritual life of the period, and in describing the "practical effort of philosophy to give support and guidance to moral life and to refashion the old paganism so as to make it a real spiritual force." The third book, which shows how philosophy from essaying to solve the riddle of the world was transformed into a guide to life and became more and more tinged with religious emotion, shows how rapidly the Roman mind was approaching such a condition as to make some emotional faith a practical necessity. Of almost equal value is the book which deals with the religious beliefs of the age, and the worship of such Eastern deities as Cybele and Mithra, Isis and Serapis. But Professor Dill's interest in the spiritual and philosophic side of life tends to weaken his judgment on its more secular aspects. As is evidenced by the following passage he has gone hopelessly astray in his estimate of Juvenal: "He has come to glorify pity and tenderness for suffering as the best gift of God, the gift that separates him most widely from the brute creation. He preaches sympathy and mutual help in an age torn by selfish individualist passions. He denounces the lust for revenge almost in the tones of a Christian preacher." Yet in reality Juvenal was but a splendid pornographer, a man of great abilities who, soured by his early failure, turned for refuge and consolation to the foul and obscene side of life.

A SHORT HISTORY OF ENGLAND

By E. P. Cheyney. (Ginn, 6s. 6d.) The discussion as to the best way of teaching history is not closed or likely to be for some time. Meanwhile we welcome this book; it has many good points, one of which is that Professor Cheyney has very definite ideas of what a school-book should include. He thinks, for instance, that "allusions the significance of which could not be explained in the book" should be omitted. Although there is little harm in an occasional allusion, yet

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tions of an introduction must necessarily be accepted by the reader as told; but the absolute treatment of a poet's work should precede the relative. Unhappily our editors have never grasped this fact. For instance, Professor Duff says, referring to "The Prisoner of Chillon," that "Wordsworth's influence acts on both expression and thought." How is the reader to check this? He is probably ignorant of Wordsworth, and has therefore no idea whatever of the difference between pure Byron and Byron fused with Wordsworth. To the reader familiar with both poets the criticism is interesting because it challenges him to test its accuracy. Still, for all this saying, let it not be thought for a moment that we have anything but praise for the skill and the discrimination Professor Duff has brought to his task.

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By Professor T. N. Carver. (Macmillan, 6s. 6d. net.) Professor Carver's warning to his readers at the outset, that economics is not a branch of polite literature, is quite superfluous, for the reader has only to study a few pages before the earnestness with which the subjects are expounded infects him. The exposition is clear, and occasionally graphic representations are given to make it impossible for the student to escape comprehension. Professor Carver is lecturer at Harvard, and is no doubt familiar with the fact of an undergraduate's power of facile reading unaccompanied by an equal facility either in understanding the argument or in distinguishing theory from knowledge. At the end of each chapter references are given to books for collateral reading.

Pedagogy**THE PRINCIPLES OF EDUCATION**

By T. Raymont. (Longmans, 4s. 6d.) Professor Raymont has achieved a notable success in writing a book on School Management at once readable and suggestive. It is one of the evils of the present system of training teachers that they are lectured on what they might be left to find out for themselves. If discussion and practice were substituted for the lecture, teachers would look back to their training as one of the brightest periods of their life. Strange, is it not, that in an age when self-activity, individual research and self-expression are the watchwords for teachers the teachers themselves are treated to lectures just as they might have been a thousand years ago. If we believe in Froebel, in Herbart, in Spencer, why are lectures still the staple of the college course? Surely the way to interest a young teacher in his work is to let him experience in himself the joy of discovery and of self-expression. Lectures no doubt have an emotional value; but how few professors of education are artists. Once permit experiment in the class-room and discussion, preceded by the reading of suggested chapters, to take the place of the formal lecture, the teacher will not need to be told that his occupation is one of the highest possible, he will know it by actual experience. Professor Raymont's book will supply material for good discussion; if the teacher is encouraged to cross-examine its evidence and to detect flaws in its arguments, so much the better. Before concluding this short notice it ought to be said that there is a tendency to-day to assume that environment—passive and active—is all and that heredity is nothing. Such a belief is likely to improve teaching, but it is well to remember the fact that every child is the product of the ages, the last term of a series reaching back to infinity, and that, therefore, all education theories are incomplete that do not include inquiry into the economic aspects of marriage.

NOTES ON GERMAN SCHOOLS

By W. H. Winch. (Longmans, 6s.) Some years ago Mr. Winch's "Problems in Education" was reviewed in THE ACADEMY. A defect of that book, it was pointed out, was a lack of intelligibility, and a few sentences were quoted that seemed to have no meaning whatever. Now this defect cannot be urged against the present volume. It is eminently lucid; but was it worth writing? If the specimens here given are genuinely representative of teaching in German schools it is beyond cavil that England has nothing to learn from Germany. Imagine a history lesson conducted in this

style. The school is in Frankfort, the children are ten years old, the lesson is on the Thirty Years' War.

When did the war begin?

When did it end?

Whom was it between?

What kind of a war was it?

What religion was the Kaiser's?

In what countries was the fighting?

Who had the larger army?

Who were beaten?

What religion were the people compelled to follow?

Could stupidity farther go? And Mr. Winch really thinks that this kind of stuff is worth repeating. To regard the notes as forming the basis of a comparative study in popular education is to reveal a nescience tantamount to that of the Emperor's who, in proof of his having conquered Britain, displayed a few stones gathered from its shore.

AN UNWRITTEN CHAPTER IN THE HISTORY OF EDUCATION

By Dr. H. Kingsmill Moore. (Macmillan, 7s. 6d. net.) This volume tells very fully and carefully the life-history of the Kildare Place Society, in Dublin (1811-1831). The buildings formerly occupied by this Society are now used as a Training College, of which Dr. Moore is principal. "The Kildare Place of 1811-1831 became," writes Dr. Moore, "to all intents and purposes as completely buried as any Roman city before the spade of the explorer restored it to light." How Dr. Moore has been enabled to tell the story of this Society and by what accident the documents were discovered all interested in Irish educational history may now know.

THE SCHOOLMASTERS' YEAR-BOOK AND DIRECTORY 1905

(Sonnenschein, 5s. net.) As this Directory is now three years old, it is not necessary to do more than give it a welcome and to congratulate the editors on the care they have bestowed on the education of their child. We should like to urge once more the claims of schoolmistresses to consideration and to suggest that the title be changed to "The Teachers' Year-book," Part I. of which to resemble the present volume and Part II. to include names of girls' schools and their staffs, with such other information as may seem advisable.

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Monthly Literature

THE high monthly periodicals stand on the debatable ground that lies between literature and journalism. It is true, no doubt, that they have the prestige of literature, that their contributors would experience a just and reasonable indignation if they were called journalists; but, in point of fact, few of the articles in the monthlies survive the period of their circulation any more than do the ephemeral productions of the daily press. Yet, with a few exceptions, the contents of the higher class of monthlies stand on an extremely high level. The contributors are in most cases men of repute, writing on their own special subjects with all the authority of experts. We would suggest that the most efficient method of rescuing from oblivion much which is worthy to endure is not merely to reprint *en bloc* the articles of the same contributor, but rather to reprint the articles of different contributors on the same subject on the principle suggested by Mr. H. G. Wells in "Anticipations." How interesting, for instance, would be a collection of all the best articles that have appeared on M. Maeterlinck, with the view of M. Max Nordau lying cheek by jowl with that of Comte Alfred de Soissons. The reader would thus be able to see almost simultaneously the two sides of the question, each putting the other into a more vivid relief.

Apart, however, from the question of quality, it is interesting to examine the character of the subject-matter. To judge from an inspection of the contents of four representative periodicals, the main staple of the present "monthly" is foreign affairs. Of course, the delicate condition of international politics is to a great extent responsible for this; yet, even so, the figures are startling.

Of the fifty-four articles no less than sixteen, or about 35 per cent., deal with foreign politics, five with domestic problems, three with theology and four with literature (excluding two which merely contain reviews). On the whole, "The Fortnightly Review" impresses us as holding the balance the best and as exhibiting the widest and most cosmopolitan outlook. Of its sixteen articles four deal with foreign, one with English and one with Irish politics; two are devoted to literature; two to music, one to history. It is interesting also to notice that "The Independent Review" contains a short story, and "The Monthly Review" a poem in addition to its serial. The comparatively small space, however, given to literature surprises us but little. In the first place, there are now no burning questions which agitate the literary world. Decadence is played out. Aestheticism is but an interesting reminiscence of a bygone generation. The wars between the various cults and schools have subsided with the exception of an occasional skirmish. Of the four literary articles, moreover, it is instructive to observe that two are concerned with the private lives rather than the literary merits of their subjects. Of course, it is impossible to generalise with confidence from such small figures, yet one is reminded of the theory which ascribed to the Harriet episode the popularity of Shelley among the more aspiring of lower-grade intellects. Finally, even at our best we are not, and never have been, an artistic nation. Compared with that of the French, our standard in art, criticism and literature is ludicrously low. We refuse, on the whole, to attach the requisite seriousness to what is for the majority but a pastime and an amusement. It is significant that we have not a single great Review devoted exclusively to matters of literary and artistic interest.



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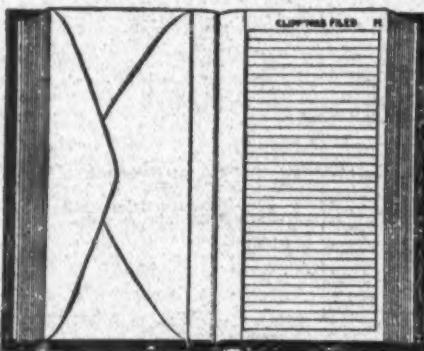
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